

10-20-1969

Evangelical Visitor - October 20, 1969 Vol. LXXXII. No. 21.

John E. Zercher

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Evangelical VISITOR

October 20, 1969



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NOVEMBER — E. V. MONTH

EDITORIAL

Selective Obedience

In a recent meeting with leaders from different denominations I was impressed how all of us seem to practice selective obedience. Regardless of what group we belong to we tend to take from the Scripture those things we choose to obey. We act as though some commands of Christ are optional.

How often we stand amazed at what others skip over in Scripture. The teaching seems too clear to miss. How, for instance, is it possible for one who believes the Bible and professes to be a follower of the Lamb, to go to war? This is one I suppose many of us will never understand. It seems so opposite to the whole teaching and tenor of the New Testament. It is contrary also to the consistent testimony of the history of the Christian church for the first three centuries.

Now, for us as a church which has prided itself in believing and preaching "all things," it may hurt a good bit to say that we too are good selectors when it comes to obedience. We have long listed certain statements of Scripture as belonging only to apostolic days while selecting others which we make absolute today. For example, some have said 1 Cor. 11 is absolute for our day; 1 Cor. 12 is for apostolic days; 1 Cor. 13 is absolute for our day; 1 Cor. 14 is for apostolic days. How did this happen in a church which has had a rather literalistic approach to the Bible? It looks like selective obedience.

Have we practiced selective obedience also in such things as giving a proper proportion of our income, in seeking things which make for peace and being instruments of reconciliation, in living the simple life, in being filled with the Spirit, in giving to the poor, in confessing our faults one to another and praying one for another?

What happens when we practice selective obedience? First, we pick those things which we feel we are doing best or which can be done the easiest. This is why externals of one kind or another so easily become a distinction of one group or another. This leads us to laud our heritage as though we were completely faithful descendants.

To pretend to practice anything perfectly leads to Pharisaism. It denounces all who do not practice as we understand it. A Pharisaical spirit can so easily catch us regardless of who we are. Some who claim freedom from tradition or certain teaching may be as Pharisaical as those who are committed to what they consider essential.

After denunciation comes de-Christianization. Those who do not or will not do or see what we do or see cannot possibly be Christian. Some who will fight for their position on nonresistance and condemn others for a different stance become very selective in their obedience to Scripture which

speaks of responsibilities for peacemaking and love among brethren.

The glorious thing, if we really want to see it, is that God so made us and operates in us by His Spirit that we can help each other to a fuller and fuller understanding and obedience to His will. The very fact that I have shared with others what I consider to be a neglected truth and the fact that others share with me the truth in love means that both are blessed and helped to fuller obedience.

All of us know how easy it is to have blind spots. This means we need each other. And I doubt whether anyone can grow in grace and in the knowledge of Jesus Christ without fellow Christians who are willing to be used of God in sharing their insight into Scripture. This is the means of building each other up into mature persons compacted by that which every part supplies.—John M. Drescher, *Gospel Herald*

From the Editor:

Surely any time or season is an appropriate occasion to express our thanksgiving to God. Fall has by tradition been the season to do this. Canada observes it earlier than does the United States — on the second Monday of October as compared to the last Thursday in November. This year the VISITOR observes the occasion with our Canadian readers — although a week late.

We asked Bishop Ginder, our Director of Evangelism, to share with our readers what word he felt the Congress on Evangelism has for our denomination. The second article is this word.

John Stoner's article "The Biblical Concept of Sin" was prepared at the request of the Commission on Peace and Social Concerns. He suggests that too many of us have too narrow a definition of sin.

"Why the Difference in Response?" will aid us in understanding the factors that affect evangelism and church building in India.

Mrs. Naomi Brechbill takes time from her busy schedule at the Navajo Mission to reflect on the time spent with the
(Continued on page thirteen)

A WORD TO PASTORS

Not every issue contains articles which adapt easily for use by a pastor in a Sunday evening or mid-week discussion session. We believe that Bishop Ginder's evaluation of the Congress on Evangelism's word to the Brethren in Christ and Rev. John Stoner's article on "The Biblical Concept of Sin" would make interesting and profitable study material for a congregation or a group within the congregation.

If you need extra copies let us know.

—Editor

EVANGELICAL VISITOR

Volume LXXXII

Number 21

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Editor: John E. Zercher, Box 166, Nappanee, Indiana 46550, to whom all material for publication should be sent.

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Brethren in Christ Publication Board, Inc.: Isaiah B. Harley, Paul E. Witter, Paul E. Hostetler, Lester Fretz, Joseph R. Aiken, H. H. Brubaker, C. N. Hostetter, Jr.

Subscriptions: \$3.50 per year. New subscriptions: \$3.00 per year. Gift subscriptions: \$3.00 per year. Sample copies free.

Mailing label indicates expiration date. Include both old and new addresses with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

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THANKSGIVING IN ACTION

Ross E. Nigh

Canadians observe Thanksgiving day the second Monday of October. It is traditionally a day of family re-unions, turkey dinners and pumpkin pies. A Thanksgiving service is held either on the day itself or on the Sunday preceding. At this service a lot of nice things are said about God, and how we ought to learn a lesson from the nine ungrateful lepers and remember to say "thank you" occasionally. Often stalks of corn, pumpkins, fruit and vegetables grace the front of the church as visible evidence of God's favour. In recent years the long weekend is marked by a large scale exodus as families take advantage of the beautiful fall weather for the last family-together vacation of the season.

Like people everywhere, we have a tendency to soon forget, and almost before the day is over too often we return to our national sport, grumbling. So we need to be reminded occasionally to "count your many blessings, count them ton by ton." Someone has suggested that we have a "Grumbling Day," to air our groans and growls, and turn the rest of the year into an extended period of praise.

The inspired writers of Scripture often remind us of the blessings we receive from God. The Psalmist, in Psalm 103, lists the "fringe benefits," forgiveness of sins; restoration of health; preservation from destruction; bestowal of God's grace; good food; and a renewal of youth. In Psalm 138 he mentions spiritual blessings: lovingkindness; God's truth; answered prayer and soul strength. New Testament writers go much farther and Jesus tells us to rejoice in persecution; Peter writing from a background of searing experience, reminds us we ought to glorify God for the privilege of suffering with Him.

"Giving thanks" is too often a passive exercise, a few mumbled words before we eat, a rather stilted testimony at irregular intervals, or joining in a hymn of praise without realizing the full meaning of the words. I believe God would like us to bring thanksgiving to life by putting it into action, by making it a daily experience, a way of life. May I make a few practical suggestions.

MAKE A LIST. Write down everything you have, everything you enjoy and everything that makes life unpleasant. This will help you to make a frank appraisal of your life. List your assets, health, food, pure air, clean water, healthy children, freedom of worship, etc., etc. Then list your liabilities, a grouchy husband, a miserable mother-in-law, nosey neighbours, high taxes, painful arthritis, a boring pastor, etc., etc. When your list is complete, go quickly to the next step.

THANK GOD FOR EVERYTHING. This is the real test of a thankful spirit. It is easy to be thankful for good things and for pleasure, but when thanksgiving is a way of life, we must, like Peter, glory in suffering. There are several things we must remember. When we are Christians we belong to God and are therefore His responsibility.

Any hardship He allows is for our good. As a loving Father He loves us and wants us to have the very best. He is bigger than any source of problem and can easily remove it if He desires. If He does not it is because we need the extra polish that only suffering can give. Let us remember too that our Lord's work and reputation are affected by our response to the difficult experiences of life. The example of Jesus challenges us through these words of Peter: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

LOOK FOR THE BEST. Benjamin Franklin said that when he was a lad he read this sentence that had an influence on his life and gave it an optimistic trend. "Some persons grumble because God placed thorns among roses. Why not thank God because He placed roses among thorns?" To Ebenezer Scrooge, the laughter of children, the happiness of Christmas, the love of a man for his family, were all "humbug." But when his outlook on life was changed, the people and situations that "bugged" him most became his greatest joy.

A rich and powerful king who was always unhappy dispatched one of his servants to find a happy man. When he had found him, he was to purchase his shirt and return it to the king so he could put it on and also find happiness. The servant travelled for years without success until one day he saw a man in an impoverished area plowing his land, and singing at the top of his voice. He asked the peasant, "Are you happy?" The man replied, "I have never known a day of unhappiness." The king's representative then told him the purpose of his mission.

The plowman laughed loudly as he replied, "Why, man, I don't have a shirt."

SEEK OPPORTUNITIES TO HELP OTHERS. You won't have to look far. Our world is hurting badly. Our Lord gave as the ministry of His life "to preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives; the recovering of sight to the blind; to set at liberty them that are bruised." Our Lord became involved in both the physical and spiritual needs of the world around Him.

We must become involved. The poor, the hungry, the oppressed, the diseased, the ghetto dweller, the deserted wife, the orphan, the social outcast, these are our responsibility. How can we piously sing, "Praise God from whom all blessings flow," and refuse to become involved in our bleeding world? Showing love and compassion is a sure antidote to ingratitude. It is surprising how our own problems fade when we become interested in helping others solve theirs. As one wrote,

I had the blues because I had no shoes
Until upon the street I met a man who had no feet.

The writer is pastor of the Falls View Church, Niagara Falls, Ontario.

What Did the Congress Say to THE BRETHREN IN CHRIST?

Henry A. Ginder

"It was a good Congress. This is evident because everyone had opportunity to be offended," said one of the leaders of the Congress. I believe this statement is correct. I consider the Minneapolis Congress a very excellent Congress on Evangelism. But the question is—Have we as a Brethren in Christ church heard anything said to us?

Are we different from the larger body of Protestants? Yes, I think we are somewhat different. Theologically, we are Wesleyan Arminian; we are evangelical; we are considered conservative theologically. Quite likely as a church we have a right view of sin; of prayer; of the Holy Spirit. We feel we have a good organization. In general our facilities across the brotherhood are of an excellent quality. We now have a good blend between the rural and the suburban; between the agricultural and the professional. Our young people are brilliant and well trained. In our churches many great things are happening. We have experienced what might be thought of as average growth progress. That is, average for evangelicals and somewhat above average for churches in general.

But, there is a problem. Many of our pastors have a heart-cry for a real "break-through" into their communities. There is a strong desire on the part of many to hear the voices of those newly born spiritually. Some of our pastors admit that they are merely "spinning the wheels" in their endeavors to conduct conventional, congregational revival meetings. It is often said "we need a revival" and we surely do, but may I ask you, don't we need something more? Maybe we have permitted ourselves to be pushed into a mold of what might be called "evangelistic aggressors" without being sufficiently genuine in our concern for the whole person. This sometimes forces us to invite our neighbors to Christ without ever having established a normal friendship. Maybe we have not lived deep enough spiritually ourselves, to move us to a genuine sharing of our faith. Maybe we are too much statistically concerned.

If this is to any degree an accurate assessment of our own fellowship then it seems to me that we should hear the following several things, among others, come to us from the Minneapolis Congress.

1. There should be no less of proclamation of the Gospel—rather, this must be strengthened both by preaching and by witnessing. But as Dr. Richard Halverson put it, "we must witness by performance as well as by proclamation."

2. We are surely being called to a greater sensitivity with regard to the social ills of our generation. As I sensed the various emphases of the Congress, I experienced inner satisfaction with the Brethren in Christ balance between proclamation and social action. But I believe the Congress said to us, that as a result of the Gospel dynamic in our hearts we

must become more involved in an earnest endeavor to correct social ills. It must be understood of course, that the most effective way to restructure our social patterns is to lead the individual to a new life in Jesus Christ. The changed life naturally changes his environment.

3. These days call for more imaginative approach to evangelistic techniques and methods. Each afternoon of the Congress there were 46 church-in-action work-shops being conducted simultaneously. This provided a "smorgasbord" of evangelistic ideas and methods. Are we ready to adapt any of these new techniques which would work in our particular setting; even non-traditional ways of evangelism?

4. There is great inspiration in sensing that the Holy Spirit is sovereignly moving mightily among the churches, working through many national and international organizations and systems. I will here mention a few—

- Campus crusades

- Intervarsity

- Literature crusades

- Lay witness missions

- Various types of cell and share groups

- Various means of personal evangelism training

- Community Bible classes, some for evangelism and some for fellowship and nurture

- Radio and television

- Films, retreats, and many others

It is my view that instead of choosing one or two of these as our major emphasis, each pastor and congregation should choose one or two methods which would be most effective in their area, then seek to perfect them by the aid of the Holy Spirit. It appears to me that the Lay Witness Mission, sponsored by Ben Johnson, is one of the ways that God will choose to use in the coming decade to accomplish spiritual renewal and outreach.

5. The Congress said to us also that renewal and revival are prerequisites to effective evangelism. Please remember however, that in my leading paragraphs we raised the question whether we don't need more than revival. Please observe the next item.

6. The Congress impressed me that we need to do better than we have ever done before in the area of accepting new people and assimilating them into our congregations. Might it be that too many of us are not yet prepared to have new people take our positions or maybe even our pew? When it is all said and done, we are still quite "clannish," aren't we? It is in this area that the Congress really spoke to me. Even on the point of my own denominational pride. We need to be willing to have revival come to our

The writer is bishop of the Allegheny Conference and denominational Director of Evangelism.

communities by way of a source other than our congregations. I believe we will then be best prepared to have our congregations be a channel for renewal and outreach in our communities.

Much more need be done in this area of acceptance and assimilation. It can't all be done from the pulpit. It must also be done from the pew. We need the help of the Holy Spirit to bring us to the place where we can really *enjoy* and *entrust* new people.

7. The Congress says to us that there is now, more than ever, urgent need for training our laymen for soul winning. This means men and ladies, also young and older. It was said again and again that this training must go beyond training from books, to training in the field, training by example. We need to love the *Lord* and the *Lost*.

8. As we saw Christians from ninety-three denominations share together in prayer, this again eloquently spoke to us of our need for a new sense of dependence on the work of the Holy Spirit. To be prepared for this we must more than ever, be called to prayer. Not only to a prayer expression but to a burdened prayer relationship.

We have many things in our favor—the sense of urgency among our people; the openness and honesty of our youth; pastors who are not only trained but concerned; laymen who want to be involved; and most of all, an awareness of the sovereign moving of the Holy Spirit in new and definite ways in our generation.

I believe the Congress spoke. Maybe we have been offended. Maybe that is good. The question is—will we hear “what the Spirit saith unto the churches”?

THE BIBLICAL CONCEPT OF SIN

John K. Stoner

We ought to be able to say “Christian concerns” and not have to explain to Christians that this includes “social concerns” such as war, racism, affluence in the midst of poverty, pornography, and drunkenness.

The fact that social concern has come to stand in a category of its own in Christian discourse shows how far we have strayed from a biblical concept of sin. For in the Bible, indifference toward or participation in social injustices is called sin. Prophets, apostles, and teachers declare the judgment of God on the sins of social injustices. This is an integral part of their message. But for the most part today the Christian who speaks as a Christian on social issues is squinted upon through suspecting eyes and at least implicitly accused of venturing beyond biblical themes.

We have gotten into this unfortunate and embarrassing situation through a gradual, but effective, narrowing of the definition of sin. Sin has been defined in terms of individual vices such as the use of tobacco and alcoholic beverages, gambling, and sexual promiscuity. Sinners have been abundantly warned of the consequences of these addictions. Many people have sought Christ and found deliverance from such sins. But many of these same people remain moral infants for life because they think that the teaching they have received about sin delineates all the essentials of godlessness. They are ethical cripples who go on to become blind guides (Matthew 23:16).

Sin is far more subtle and pervasive than that. For every ten people whose sins come in the form of these individual vices, there may be ten or twenty others who have no problems there. Like the rich young man who came to Jesus inquiring about eternal life (Matthew 19). A whole year's sermons on sin and worldliness would never have touched him if those sermons had not brought him up short for the idolatry of his affluence (see Colossians 3:5). Other sinners stay lost today because they have never heard a sermon on the sin of an unforgiving spirit

(Matthew 5:21-24), of race prejudice (Numbers 12), of war (I John 3:11-18), or nationalism (John 19:12-16).

Someone will say, “Preach only Jesus Christ, and sin will take care of itself.” The response to that is, first, no one has ever done it, and second, it cannot be done. Jesus Christ must be preached in terms of who he was, what he taught, and how he lived and died. All of that cannot be done without getting specific about sin, even as He did. And of course, all preaching does get specific about sin at one time or another, whether by naming sins, or giving examples of sin through stories and illustrations. There can be no escaping the fact that every preacher and every Christian has a working definition of sin. The point is that this definition must be biblical in its scope, rather than narrow and shallow because of the constrictions of tradition.

The message of the church will be written off as irrelevant when it presents a constricted view of sin. This is true because the world will be suffering and dying in the agonies of sins which the church says nothing against, sins which indeed the church may be implicated in through condoning and even fostering them. An example is near at hand. For years in America, while the black race lay stripped, beaten, and half dead on the road to Jericho, the white church paraded its priests and Levites by on the other side. There was no powerful preaching against the sin of racism, no definition of “neighbor” which would take its stand with Jesus and insist that those who aspired to eternal life must stop on their way through the “black section” of town and minister to men stripped and robbed by crooked merchants, absentee landlords, and corrupt politicians. Now America is indeed reaping what it has sown in oppression (Amos 4:1; Micah 2:2), yet how few Christians believe it or say it. So irrelevancy continues.

An unbiblical, constricted view of sin is capable of even more insidious accomplishments than defending slavery and later spreading an elaborate silence over generations of racial injustice. It is capable of attributing the recent active and effective expression of truth and justice in these matters to an alien satanic influence: Communism. Here

(Continued on page seven)

Rev. Stoner is pastor of the Bellevue Park congregation and chairman of the newly created Commission on Peace and Social Concerns.

WHY This Difference In Response?

Harvey R. Sider

We preach "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for **there is no difference**..." But even a cursory study of the history of Christian missions in India reveals the tragic fact that only the low caste and tribal peoples have accepted Christ in sizeable numbers.

The great William Carey laboured fruitlessly for nearly seven years in an area about 75 miles southeast of Purnea. There was not one professed convert. Finding the high caste Brahmins so unreceptive he removed to the Calcutta area.

The B in C Mission has worked for 55 years among the Hindus, mainly of Saharsa District. Today there is a church of about 150 members—the result largely of work carried on through institutions such as orphanages, schools, and hospitals. IN CONTRAST, the tribal church within the last 20 years has grown to about 800 communicants. The life expectancy here being a mere 27 years, the present figure could stand for 1500 conversions during these years.

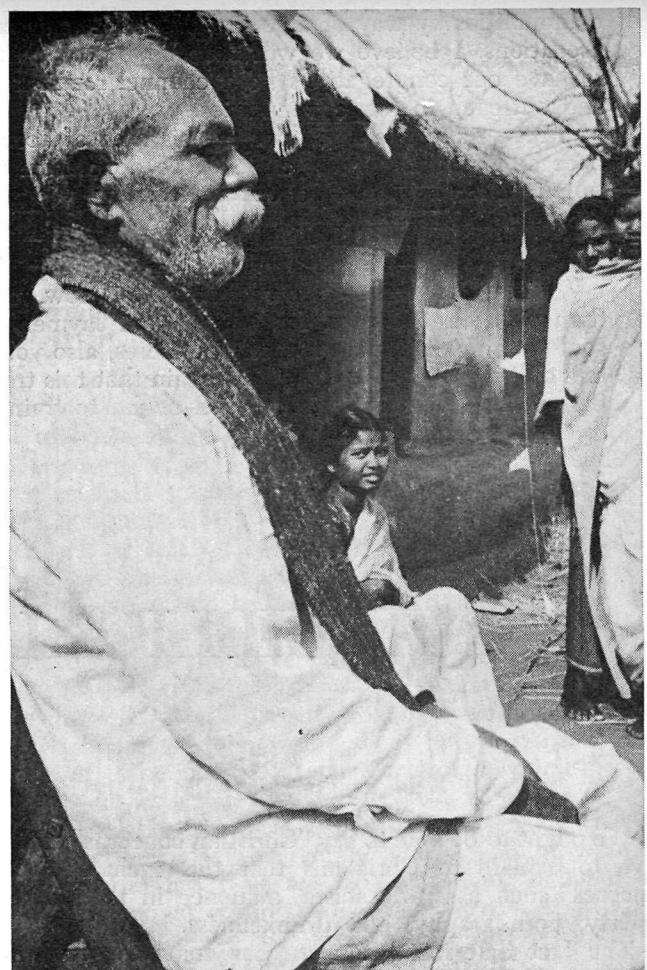
Why this difference in response?

We are often asked about this. The reasons are many. From my personal experience, I suggest four basic reasons applying at least to our area and work in northern Bihar. (1) *The most obvious cause is cultural.* Among the Santhals and Uraons there are no "caste" barriers to be broken into. The action of one member in the family does not affect the others to the same extent as among those who are supposed to follow rigidly prescribed ways of life—or else! Caste structure for the Hindu sets his occupation, marriage, and almost his total life; and a lone convert finds life extremely difficult.

Among the tribals the family structure itself is close but in a way that is altogether different from the caste system. The closeness of the family structure may even help in conversion, for it is not uncommon for a whole family to accept Jesus Christ at once. Even where this is not the case, the individual's future among the tribals is not jeopardized by pre-determined, age-old caste restrictions that apply from birth to death.

(2) *A factor seldom considered is that the spiritual concepts of these two groups vary profoundly.*

The uneducated Hindu—shop-keeper, craftsman, etc.—clings to his visible idol, while the educated tend to absorb themselves in their philosophies. But for the animistic tribal, the spirit world is a "natural." Thus when it comes to talking with them about a God, a Saviour, and a Holy Spirit whom they do not see, yet may contact through the spirit life, the concept is readily accepted.



Laban—a staunch Santhal leader of a sizeable rural church.

A second facet of this is that visions and dreams are common among the tribals and are usually "interpreted." When I first started to work among the Santhals their constant dreams were a source of amusement to my western way of looking at life. But the longer I lived among these simple people, the more I realized that they are indeed in contact with the spirit world in a way that cultured and caste people are not. Hence, I think it logical to conclude that the Christian faith is more easily entered into by those



A portion of a group of about 250 Santhals and Uraons recently gathered under a hastily built shelter in a rural village where conversion continues to occur.

Rev. Sider is the Superintendent of the India Church and Mission Ministries.

who are already living in the realm of the "spiritual"—as distinct from the "visible."

(3) *Psychological factors are often involved in the conversion of tribals.* A Hindu becoming a Christian steps down a notch or two in the social system, but the opposite happens for the tribal.

The tribals are a downtrodden and depressed people, often treated no better than animals. Over and over this attitude has been expressed to me. For example, a government Block Officer, when we were working together on flood relief, said, "We don't need to worry about the Santhals,"—because when they have nothing to eat, they go to the jungle and gather leaves and roots to maintain existence.

The tribals *are* simple people, but they are wise enough to know when they are loved and considered as human beings in their own rights. Hence they find in the Christian message and practical life that they come into their own by being a Christian. This may not enter their minds so much when they first decide to follow Christ, but it often seems to us that their bearing thereafter clearly displays a psychological uplift.

(4) *Physical placement has vastly affected the differences in church growth.*

Converts from Hinduism were taken into the Christian "compound" [often for safety's sake. Besides, an "outcaste" from *all* castes—what could he do to make a living? Page Ed.]. Thus there was no effective day to day, shoulder to shoulder contact with fellowmen in the bazaars, school, etc. The result has been stagnation and few conversions.

The tribals in our area have never known such a sheltered life. They live in their villages just the same as before they became Christians. By their life and word they give daily witness to their closest neighbours. The chain reaction sets in, so that at times nearly a whole village will be converted.

Hindus are often ostracized from society when they become Christians. This also sometimes happens to the tribals; but usually the dividing line is not so stringent or clear-cut. Hence, it is easier for a tribal Christian to continue to live in his village.

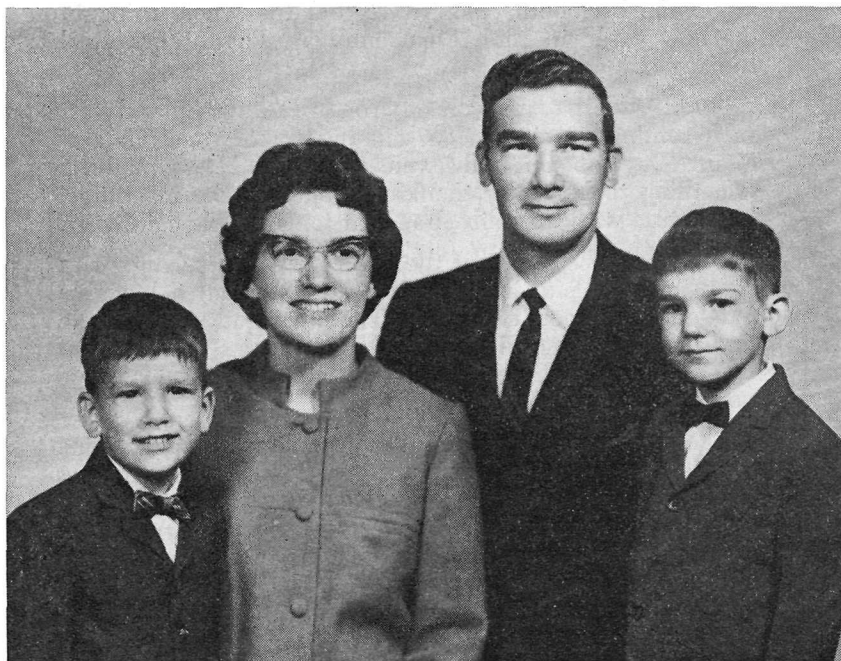
In the past a dozen paid preachers were not able to effect what is today being done by the laity among the tribals.

Returning

Erma Z. Hare, R.N. enplaned from Olmstead Airport, Sept. 29, for her fourth term of service in India. Since 1961 she has been in charge of the Sahara Literature Center and is returning earlier than required in order to oversee its establishment in newly enlarged quarters.



Rev. Carl and Eleanor Ginder, sons Bevin and Barry, enplaned from Baltimore, Sept. 6, for Rhodesia. Second-termers, they are scheduled to take charge of Phumula Mission after several months of concentrated language study.



The Concept of Sin

(Continued from page five)

the church adopts a new, nine-letter definition of sin in all matters of race, policies, education, militarism, nationalism, and materialism. All transgressions of the justice, mercy, and faith which Jesus so emphatically required (Matthew 23:23) are attributed to communism or communistic influence. The searchlight of divine judgment is resolutely and always turned outward while the inward darkness thickens ominously.

Preachers, let us be honest about it. The lives of our people are caught up in a violent maelstrom of conflicting loyalties, misplaced trusts, and sophisticated injustices in our society. Issues of sin and righteousness are involved. Men and women are looking for a word from Scripture. We will not discharge our responsibility by an occasional reference to communist subversion.

Christian people, let us be serious about it. God holds us personally responsible for justice, love, and mercy in our neighborhoods and towns. The truth in these matters is discovered only by those who search for it. There are conflicting voices. The false prophets wear sheep's clothing, though inwardly they are ravenous wolves. Surely they will come quoting the Bible, even as Satan did to Jesus. But they will be known by their fruits.

A biblical concept of sin includes all that separates men from full faith and loyalty toward Jesus Christ. Revival is impossible if we condone what the Bible condemns. If recovering a biblical concept of sin will require some homework for evangelists, teachers, preachers, and saints, then let us reopen our Bibles, look anew at our society, and hear what the Spirit says to the churches.

THAT THANKSGIVING BIT

Thanksgiving Day is celebrated on the second Monday of October in Canada. That's past. In the United States the special day falls on the fourth Thursday of November. And that is still coming.

As you consider past Thanksgiving Days, how do you react? Full stomach—and empty heart? A lot of motion and nothing that is for real?

So the Plymouth colonists started the whole thing in the new world in 1621. Meal outdoors. Fat turkeys. Real Indians. Big deal.

It just doesn't turn you on. You are grown-up and past such sentimental jazz. You will have your own Thanksgiving Day when it jolly well suits you. After you have something to be *really* thankful about. In the meantime, let's get on with the daily drag that some people call living.

Have you heard about the two clothing merchants with stores side by side on Main Street? One had a big Fire Sale and customers flocked in. The other had a Flood Sale and made an even bigger killing. The Fire Sale merchant wanted in on such profits so he asked the other, "How do you start a flood?"

Perhaps you are wondering how to start a Thanksgiving that is more than a calorie stuffing event. I have good news for you! The Bible has the real goods on how to start a flood. One that will raise your ark from the valley of depression to the mountain of genuine thanksgiving. Your life will be new and different—like being born all over again. Jesus explained this to Nicodemus in St. John, chapter three.

But, can you really count on the Bible? Does it have what it takes for the space age? Were Moses and Elijah and Paul honestly *with it*? And if they were way back then, do their claims apply today and to me? Good questions.

The Bible is no ordinary book. It has changed history. Hundreds of its predictions have come true. Drug addicts have been revolutionized by its message, broken marriages repaired, floundering misfits given direction and purpose. And Jesus Christ is no ordinary figure in history.

General Lew Wallace set out to discredit Jesus' claims, but ended up writing the exciting book *Ben Hur*. Two agnostics in England agreed to study intensively to disprove the Bible. A year later they were both believers! The facts and the promises of the Bible are solid.

Still have doubts? The same goes for Alison Clark, a high school student on Long Island. Though becoming a Christian a year ago, she admits, "Sometimes I think, 'What if the Bible's just a fairy tale somebody wrote for somebody else to read? And then some weirdo picked it up and decided to get everyone to follow this book because he liked it? What if God isn't really true? And it's

just people trying to fool you, and having a good laugh while you go through all this?'

"But God helps me overcome these doubts . . . just by making Himself real. He does things that just couldn't happen without Him, like healing sick people, like suddenly giving me an attitude inside, an emotion that is inexplainable, refreshing, filled up, new, alive . . .

"When you're praying, and all of a sudden the answer comes straight from God, you just have to know that He's there and the very words out of the Bible are true.

"We think we're such little, tiny people, and God—so huge and far away. But God can be just as tiny as you are, He can come down to you . . . He's as big or little as He needs to be.

"Once God reaches you, even just a pinpoint, you can't forget it."

Alison writes and sings her own folk songs, and when you talk to her, you're caught up in her impetuous style as she bubbles about God being mod, being a "Now! God" as she puts it. It isn't hard to get the message that she's a Thanksgiving Day in person.

Steve McMaster of Bartonsville, Pa., is a basketball player and also a one-year-old Christian. Looking back that one year he remembers . . . "The next morning after I said 'yes' to Christ, I expected to wake up, sorta like heaven, you know. Trumpets were supposed to sound and everything was going to be cool . . . no problems, no hang-ups. But it was the same world, the same difficulties—only now I had somebody to help me, and eventually I began to understand Christ's role.

"God's love sort of works through you, and when you're relating to Him you do everything He wants you to do. It's not an easy life. For instance, I still have to work for just 'C's' in school. God doesn't use a cookie-cutter on us. He doesn't force each Christian to be identical. God just asks each of us to love.

"This past year I was in a contemporary Christian music group, sang and played drums. Some adults didn't like the style of our group's music—okay, so they don't like it. But that's no reason to turn against them. We have to still love them. It's hard to do, and I admit that I don't love everybody, but I'm learning to let God's love work through me.

"I know it sounds corny, but I have joy and peace like the Bible promises. And I can be thankful for things that once got me down."

Steve and Alison look forward to Thanksgiving Day because it simply puts the lid on what has become an exciting way of life for them. A life that has more plus-marks than minus-signs. Sound good? It is.

(adapted from *What's Happening?* by Paul Hostetler)

The Church's Ministry to Families

John A. Brubaker

In generations past the church was not always particularly conscious of the need for a specialized ministry to families. Sociological and economic factors tended to insure family solidarity and the spiritual health of the family was taken for granted. Undoubtedly there were problems and tensions obscured perhaps by certain illusions of family strength but on the other hand the structures and attitudes of the community served to strengthen the family and the need for a specialized ministry by the church was not apparent.

In recent years, however, the needs of families have become increasingly apparent. Significant changes in the structures and attitudes of our society are threatening the viability of the family as an economic, social and spiritual unit. Financial needs instead of pulling the family together, as may have happened in a more rural setting, now tend to pull the family apart. Parents find employment involving much of their time, in circumstances quite unrelated to the family. Modern conveniences make members of the family less dependent upon each other. The pace of living and wide variety of attractive activities in the community leave little time for family togetherness. More tolerant attitudes toward sexual behavior and the wider acceptance of divorce as a legitimate escape from family difficulties further threaten traditional family ties. Prevalent attitudes toward authority have undercut parental authority and parents are confused. There are conflicting ideas regarding the parental role and the so-called generation gap widens. It is clear that the contemporary family is confronted with real problems and needs the support of the church.

Actually, the factors in the contemporary situation which seem to militate against the stability of the family, are the very factors which make its vitality necessary. Persons are being faced with the frightening possibility of loss of identity in the impersonalization of an automated society. The individual risks becoming lost in the mass—mass-media; mass-production; mass-education. He struggles to retain any sense of personhood. He needs personal attention, love, understanding and intimate inter-personal relationships. No institution in our society is prepared to provide for these needs as adequately as the family. In the wholesome family situation all persons feel wanted, loved and accepted. Thus, the reinforcement of the family structure is essential to the well-being of modern man and, pragmatically, to the welfare of the community and church as well.

For this reason the family has been an object of concern for some time. Its counselors abound. Many physicians, lawyers, clergymen, social workers, educators, psychiatrists and psychologists feel called upon to advise parents. Their articles and books can be found almost everywhere. All this advice is generally helpful; however, it is at times contradictory. And this proliferation of seemingly contradictory counsel is not only confusing but often leaves parents

feeling guilt-ridden and unsure of themselves. The frustration of the modern parent is obvious. The fact that so much is being said to parents does not in any way diminish the task of the church but rather makes it more necessary to help parents choose wisely from the multitude of counselors.

It is well to be reminded that the Bible has much to say regarding the family and in fact provided the basis for the Christian understanding of the family. The roles of family members are defined and the relationship between them explained. Illustrations abound which extol wholesome family relationships. Terms like love, honor and obey as applied to marriage, find their roots solidly in Biblical literature. Holy Scripture views the family as a key influence in the development of godly character and as an ideal source for religious training. It exhorts that such training take place in the totality of living experiences—"when you sit in your house, and when you walk by the way, and when you lie down, and when you rise." (Deuteronomy 6:7)

The church has recognized the significance of the family's role in Christian education; that Christian education is most effective when church and home are working in close cooperation. Recent research by Dr. Donald Joy, Executive Editor for the Free Methodist Church, again confirms this vital relationship and in fact suggests that particularly young boys are influenced more by religious training in the home than by Christian education experiences in the church. Not only does the church recognize the importance of the family in Christian training but also senses its prevailing influence in the personality development of children and in the emotional and spiritual health of all persons. With this fact there is danger that the church be tempted to exploit the family, seeking to use it for the welfare of the church without being sufficiently sensitive and responsive to the needs of the family for the welfare of the family itself.

Coming more specifically to the situation in our own brotherhood, it was in 1951 that General Conference first approved the formation of a Commission on Home and in 1964, that the first Director of Home was appointed. It is their task to promote and guide the church's ministry to families and to develop programs that will enlarge this ministry. While the church has come to recognize the particular needs of the family and has accepted a sense of responsibility for ministering to those needs it has not been easy to discover the most effective way by which this ministry can be effected. Different kinds of programs have been introduced with varying degrees of success. There are, however, significant indications that the church's specialized ministry to families has been beneficial.

Given then are these facts: the subtle pressures against the family by forces which are evident in our society and on the other hand the increased importance of the family

(Continued on page fourteen)

The writer is pastor of the Skyline View congregation and newly appointed Director of Home.

My Mind Goes Back to Nicaragua . . .

Naomi Brechbill

This evening as the sun was setting I walked across the campus of the Navajo Brethren in Christ Mission.

The warm sun, the ants moving across my path, the sand everywhere—all caused my mind to wander . . . to Nicaragua! I remembered the hot, humid weather; the fights with ants—big and little, the dust we battled there every day.

Coming to the beautiful Navajo chapel with its white spire pointing heavenward, I entered, sat on the back seat, and let my mind wander to a little green chapel among the banana stalks and mango trees. I "felt" the evening breeze as it cooled the village of Esquipulas.



A charming family—the Salvador Estrada family. The five children all learned chapters during the memorization campaign.

But more than that—I "saw" Salvador and Luz enter, pray at the altar, then shake hands. Anita, with her daughters Maria and Dominga, knelt at the altar and then greeted the people with the Nicaraguan greeting. Ceferino with his wife Inez and daughter Alicia entered and shook hands; son Miguel wearing his usual bright smile came later. I remembered Chico, the deaf and dumb son, waving his hand and touching his heart in silent testimony to the Lord. Delores sat forward so as not to miss the good words of the preacher. The beautiful smile and dignified bearing of Rosa as she greeted me almost brought tears. Louis listened eagerly as the Word was given. Tomas and daughter Mercades came late but had a warm handshake and smile when we greeted after the service. Pedro and wife Estello with their daughters, Angela and Catelina, arrived later but had a listening ear for the Gospel.

Last of all I saw Marcel—so close to my heart because

he looks like my grandson. Marcel has wandered away from the Lord. As I sat there, I prayed especially for him.

These are my brothers and sisters in the Lord. Each one has been brought to the saving grace of our Lord. They are "Hermanos en Cristo"—Brethren in Christ members in Nicaragua. My heart overflowed with love for them, my brethren and sisters in Christ.

I also saw our national helper, David, and Amy with their four children. Arminia, with her generous heart for motherless girls . . . Guerrerimo, the minister who helps us during the week. And there is Felix—trying so hard to remember the English words . . . and Angela, my little bright-eyed Spanish miss. The Estrado and Contrado families came to mind.

These and many others who compose the congregation at Esquipulas came before me . . . with the faces of those at Rollo, Santo Domingo, and Schick.

The Brethren in Christ congregations in Nicaragua are indeed precious in the eyes of the Lord and very dear to those who know them. Their testimony is a witness for the Lord.

A Vision for the Future

Evangelicals are not hindered by the government in preaching the Word. The only real hindrance is the opposition faced by the one who departs from the established church and/or family traditions—an opposition that can exert powerful influence.

The people walk miles in the hot sun and darkness to attend services, in their eagerness to hear the Word of the Lord. Many villages have no evangelical witness and are ready for the Gospel which Brethren in Christ missionaries could preach in dozens of villages within a radius of 50 miles of Esquipulas.

The men and boys avidly follow the national sport of baseball. A winning Brethren in Christ baseball team would be a wedge for getting next to the men and boys. Classes for teaching English would be another means of gaining the confidence of the people. Classes in cooking and sewing would help to win the girls and women.

A teacher who speaks and reads Spanish well would be able to have a school for evangelicals. There are a goodly number of children attending our services who would be eager to attend a Christian Day School. The building at Esquipulas could be changed very easily into a classroom. Teen Clubs are another method of interest and teaching. A nurse would be a great help in enlarging the scope of the clinic.

Yes, the Brethren in Christ Mission work in Nicaragua has a bright future. It has grown and will grow when the people are given the Gospel by preaching and social services.

To do this, energetic young couples—two, four, six . . . —are needed. Single young ladies with hearts of love could find much to do. Somewhere in the United States and Canada there *must* be people whom the Lord is calling to the land of Nicaragua. Don't wait too long! The opportunity for preaching the Gospel in Nicaragua could be cut off very suddenly.

Be sure the Lord has called, then quickly answer, "Here am I, Lord, send me!" Move out quickly in the direction of His calling and give your "sweat, blood, and tears."

Be expendable for the Lord in the beautiful hot land of Nicaragua!

Mrs. Brechbill is presently serving on the staff at the Navajo Mission, having recently returned from service in Nicaragua.

Voluntary Service Report — Japan

John Graybill

Living in the largest city of the world affords one many opportunities for effective witnessing. As career missionaries, we have found that one cannot possibly accept all the opportunities available to him but we also have found that by the assistance of a V.S. person working with us, our ministry has been greatly expanded and enlarged.

The teaching of English conversation to the Japanese has been, perhaps, our most open door for direct effective witnessing of our faith in Christ. During the past two years J. Andrew Stoner has been living with us, taking full responsibility for this ministry.

Mr. Stoner worked full-time teaching English in the classroom, both to small classes and to large ones. Small classes (5-8 persons) were held here in our local community, witnessing and ministering to neighbors, church folk, companies, and friends. The large classes (45-60 in number) were held in downtown Tokyo in the professional English language school and Institutes. This, of course,



As a "member" of the family Andy helps Debra Graybill with her school homework.

brought good monetary returns. In addition to covering his living costs, Andy's earnings allowed for some funds to be turned over to our field treasurer as mission receipts.

Mr. Stoner's first responsibility was teaching English but he found time to serve the Lord driving the Sunday School car, running Mission errands, guiding guests around the city, securing church supplies, teaching Bible English class, etc.

Being a "big brother" to our children has also been a blessing. The children have looked forward to Andy's help with their homework, especially in the area of "New Math" (they cannot depend on their parents). Even Lucille enjoyed extra help in the kitchen when Andy took his assigned turn each week.

Two years of Voluntary Service in Japan calls for dedication and self-denial for a young person but the blessings one enjoys far outweigh the sacrifice. Tim and Nancy Botts are coming this fall to replace Andy Stoner

Rev. Graybill is superintendent of the mission program in Japan.

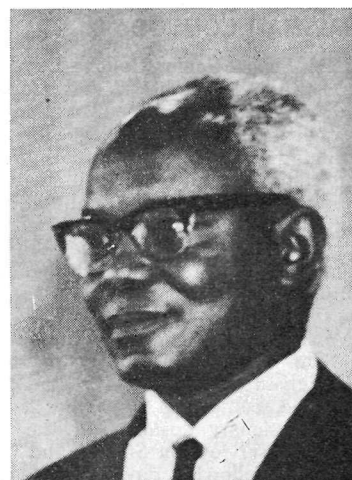


Andrew Stoner with the Sunday School van and the children who are his passengers.

and we are expecting even greater things from our first V.S. couple.

With Many Thanks

*A farewell message from
Henry Ncube, recent Rhodesian
visitor to our church
in America.*



I would do myself an injustice if I left America without a word of thanks to the churches in the States.

Thanks to you mothers who, when I visited your homes were so much concerned about my physical needs—not belittling the spiritual needs by any means. Such were the expressions from you: "Feel at home. Tell us what we can do for you." No better words of welcome than these!

You brothers have been a challenge to me spiritually. Your sermons at Camp meetings, etc.—thanks to God for them and for the fellowship together.

God permitted it that I should be a patient in Lancaster General Hospital. Several people visited me for giving me spiritual food. Some came almost every day. Prayers for my recovery were offered throughout the brotherhood. "We are praying for you." "Wish you a speedy recovery," etc. Such were the words written on the cards and letters that came to my Room 546 in the Hospital. The good wishers included church people, pastors, bishops, and—thank God!—also the teenagers.

Psalms 23. There could have been no better place to be attacked by a disease other than being in the hands of a Doctor! Thanks to God for Dr. John K. Kreider who, after having placed his "magic" instrument (E. K. G.) on my body, decided to admit me to Lancaster General Hospital. Psalm 121.

Note: Brother Ncube was out of hospital about ten days before leaving—quite normal but still restricted in activity. His illness was diagnosed as pericarditis, which requires a number of weeks of convalescence. Page Ed.

Our Colleges

NIAGARA CHRISTIAN COLLEGE

N.C.C. Enrollment Rises to Normal Level

The enrollment this year stands at 72, with at least two more students scheduled to arrive. They come from the east, west, north, and south to sit with the Abrahams and Isaacs (mostly the latter, since our average age is not high) of the N.C.C. staff. If you don't patronize Christian schools because they're stereotyped, you haven't heard of N.C.C. The easternmost student is from Hong Kong; one comes from Saskatoon, Saskatchewan, in the west, several from near James Bay in the north, and one from the far southern reaches of Pennsylvania.

MESSIAH COLLEGE

High School Senior College Day

Saturday, October 25, is College Day for high school seniors. Interested seniors are urged to visit the College for activities beginning at 9:30 a.m. Parents are encouraged to come also. The day will feature a campus tour and a free lunch besides informative group sessions. Those who wish may stay to see a soccer game between Messiah College and Eastern Mennonite College beginning at 2:00 p.m.

Missions Conference at Grantham

The College will be cooperating with the Grantham congregation's annual Missions Conference, convening November 2-5. There will be missionary speakers in the morning and evening services on Sunday and in the evening of each following day until Wednesday.

Carl F. H. Henry to Speak

Dr. Carl F. H. Henry, noted theologian and author, will be speaking to various audiences at the College throughout the day on Monday,

Campus Is Shared by New Adjacent School

To add to our variegated character this year we are housing students and staff from St. Barnabas' Farms School, a new school begun by an Anglican clergyman for high school students with learning and language disability. The boys have most classes and activities at their own nearby farm, but have meals and some studies here.

Three "Ontario Scholars" Among Graduating Class of 1968

There were 13 graduates in 1968. Of these, six proceeded to take Grade 13. Of the six, three won Ontario scholarships, an award won usually by only 4 or 5 students in a large school. The winners were: Lista Fretz, Stevensville, Lucille Heise, Gormley, and Doralyn Nesbitt, Fort Erie. Each girl attended a different school.

One boy of the 1969 class, Bob Gibson, was accepted at Brock University, thus by-passing

the Ontario Grade 13.

Planned Changes for Commencement and Homecoming

Commencement and Homecoming will be a week earlier, again this year, than they formerly were. The schedule is as follows: Friday night, Nov. 7, we have Commencement exercises at 8 p.m. The annual College-Alumni hockey game will be at Fort Erie at 10:30 the same night. On Sat. Nov. 8, the Homecoming activities resume with the College-Alumni basketball game at 3 p.m. The Alumni banquet is at 6 p.m. and there will be some features of the former afternoon program at the evening banquet. The theme will be "The Challenge of the 70's"; music will be provided by the Bridlewood Male Quartette. The Alumni speaker will be The Reverend Walter Winger, an alumnus and former staff member. Alumni and friends are welcome to the entire programme.

November 10. His appearance on campus is sponsored by the Division of Religion and Philosophy.

Music-Lecture Event

A talented young violinist, Paul Windt, will present a concert on November 11 at 8:00 p.m. in the Alumni Auditorium. This will be the second event in this year's Music-Lecture Series.

German Choir to Sing

The Deutschland Singers, sponsored by Youth for Christ International, will give a concert in the Alumni Auditorium on November 16. The forty-member choir, in its eleventh year as a singing group, is the official choir of Germany Youth for Christ.

Admission to this event will be by ticket only. Tickets will be available from members of the Varsity Club at the College.

Geographical Distribution of Students

This year there are 477 Pennsylvanians enrolled at the College. The next eight states on the list are Ohio (14), California (13),

Indiana (9), New Jersey (9), New York (8), Kansas (7), Virginia (7), and Iowa (4). The remaining 35 students represent nine other states and seven foreign countries. Canada accounts for eleven of these 35 students.

Denominational Distribution of Students

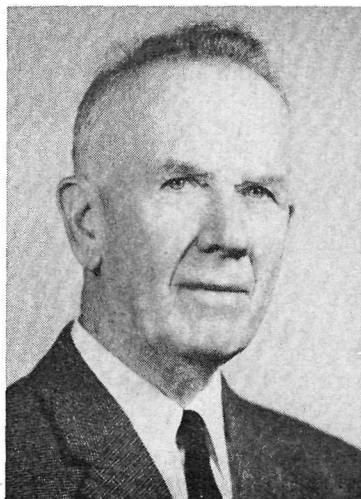
Following are the eight denominations which have the largest number of students at the College.

Brethren in Christ	224
United Methodist	66
Lutheran	36
Mennonite	30
Baptist	29
Presbyterian	23
Independent	19
Church of God	18

The remaining 137 students represent 30 other denominations.

It is interesting to note that the number of Brethren in Christ students enrolled at Messiah College this year is exactly the same as one year ago. Total enrollment has grown from 500 to 582.

Former Deans of the College, pictured below, were honored at a special Homecoming Convocation, October 18.



Asa W. Climenhaga



Ira E. Miller



Charles F. Eshelman



Carlton O. Wittlinger

The Contemporary Scene

Congress Seen Spurring "New Birth" of Freedom and Evangelism

The first U.S. Congress on Evangelism was hailed as providing a "new birth of freedom" for evangelicalism in America.

An evaluation of what the congress means to the future of the church was presented and applauded at the closing session.

It was prepared for the congress executive committee by Dr. Sherwood E. Wirt of Minneapolis, editor of *Decision* magazine and chairman; Dr. Stanley Mooneyham of Monrovia, Calif., president of World Vision International, and Dr. J. Sherrard Rice of Atlanta, a member of the evangelism department, Presbyterian Church in the U.S. (Southern):

The full text of the evaluation follows:

"The first U.S. Congress on Evangelism can best be described, we believe, in the words of Acts 4:31: 'And when they had prayed, the place was shaken where they were assembled together.'

"During these five days past we have seen the church in microcosm. We have seen her radiant in the splendor of her united witness of the Lord Jesus Christ. We have seen the frailty, impotence and sin of her daily walk. We have joined in the church's struggle to carry out her ministry of healing and redemptive love right here on Grant Street. We have beheld the church rocked, challenged, and even exposed by the humanity around her; and we have sought to learn all over again what it means to follow Jesus.

"We believe that what has happened this week in Minneapolis has not happened before in our lifetimes. We thank God for the experience. We believe that evangelicalism in America has had a new birth of freedom: freedom from old cliches, freedom from narrow loyalties, freedom from restricted fellowship, freedom in Christ to proclaim the Gospel in love to the family of mankind.

"We shall go from this city in the strong conviction that we shall never be the same, and we are carrying with

us a message that will make sure that our churches will never be the same. Our fervent prayer and desire is that we shall be empowered to win men and women to Jesus Christ in such a fresh and appealing way that God the Holy Spirit will be pleased to send spiritual awakening to our land and to the world.

"As the Word of God has been preached in full power from this platform, we have tasted the new wine of God's liberating spirit, and the old wineskins seem strangely inadequate to contain it. The wind of the Spirit has blown through our assembly. Together we have undergone a baptism of love, and we covet it for our churches. We do not believe as Karl Marx did that men can change the world; but we believe that God can. We dedicate ourselves to be his instruments, available to the moving of his Spirit, and responding in obedience to his command with the word of the prophet: 'Here am I, send me.'"

From the Editor

(Continued from page two)

Wolgemuths in Nicaragua. Be sure to read this article and learn what wonderful things God is doing in our newest mission area.

The page editor for the Youth page reveals the influence of his years in Canada as he ties in a youth emphasis with a Holiday theme.

We hear from our newly appointed Director of Home through an article on the Home Page in this issue entitled "The Church's Ministry to Families."

In the last issue we included in the "Contemporary Scene" page a news release from a News Service concerning the Congress on Evangelism. In this issue we include the summary as released by the Congress itself.

The next issue will contain a Stewardship emphasis in keeping with Stewardship Sunday — November 9.

November - E. V. Month

Your pastor will be directing the Annual Subscription Drive in your congregation during the month of November.

You can help him by subscribing promptly.

You will help your family if you keep the E. V. coming to your home.

You will extend the outreach of the church if you send a Gift Subscription.

RENEWALS \$3.50 GIFT \$3.00.

NAE Stewardship Workshop

The Stewardship Commission of the NAE of which Rev. Alvin C. Burkholder is Chairman, is conducting an all day stewardship workshop on the Messiah College campus November 11, and at the North Side Christian Missionary Alliance Church, Pittsburgh, Pa., November 12. Sessions begin at 9:00 a.m.

Subject for the workshop will be "Planning a Stewardship Program for the Local Church." Workshop leaders are outstanding evangelical stewardship writers and producers of stewardship materials.

Brethren in Christ pastors who are in the Pa., areas should plan to attend either at Grantham or Pittsburgh. Church Treasurers and finance committee members will find the session of great benefit.

The Church and the Home

(Continued from page nine)

because of these very forces; and also the importance of the family in the life and witness of the church there is much that can be done. In the first place the church can and must continually define and proclaim the Christian view of sex, marriage and family life. It can help families adjust to cultural changes without reverting to an idolization of a nineteenth century image of family life or succumbing to present day disintegrative forces. Further, it can help parents understand the relationship between the home and the church.

In this regard the church can help the family see itself as an extension of the church. As such, parents will provide opportunities for worship and religious instruction using a variety of approaches. Where else, but in the close proximity of family life, is Christian living better demonstrated or put to the test? The Christian family will also seek opportunities for witness and service. One way in which this can be done is by deliberately establishing friendships with non-church families. Thus will the Christian family give present day meaning to the early Christian concept of "the church in thy house." Phil. 1:2

In a more practical sense the church can help to develop wholesome relationships within the family so that the home is a haven from the pressures of living rather than a chamber of horrors. It can give helpful guidance to parents concerning religious instruction in the home. It can provide counseling for those confronted with difficult problems. It can aid parents in the discovery and selec-

tion of helpful literature on Christian family living. If the church is truly sensitive to family needs it will structure its schedule so as to allow adequate opportunity for family activities.

In light of current statistics on divorce rates and other indications of breakdown in the family structure it would be easy for the church to indulge in a sense of failure and futility. True, there is much that needs to be done and many reasons for realistic concern but on the other hand there are indications which give reason for encouragement. Throughout our own brotherhood there are hundreds of fine Christian families which are deeply committed to the Christian faith and vitally involved in the life of the church; families which are discovering many new opportunities for meaningful family experiences. Leisure time, while sometimes viewed as a current problem, can be a blessing to those families who with careful planning and budgeting use it for family trips, family vacations, family camping and a host of similar family related activities.

The family that is alert to all the possibilities available to it and is receiving support from the ministry of the church, can be a center of spiritual strength in the midst of surrounding pressures and will, in fact, be a positive force for good in its community. The family needs the support of the church and the church in turn is dependent upon the family. When these are united there is strength and there is reason for hope.

CHURCH NEWS

ALLEGHENY CONFERENCE

Rev. Ray Brubaker from St. Petersburg, Florida, spoke in the morning service at the *Hollowell Brethren in Christ Church*. Rev. Brubaker is the editor of "God's News Behind the News."

Mowersville Brethren in Christ Church listed the October activities for their Sunday School: October 5—"Insights Into the Professions" by Dr. and Mrs. Lowell Mann, former missionaries to India. October 12—Children's Day. October 19—Family Sunday with Rev. John Roland of Greencastle, Pa. as teacher and singer. October 25—Rev. Earl Dietz and group and October 26—Rally Day with music by the Eugene Pottier family from Mechanicsburg, Pa.

Hospitality Sunday was the order of the day October 5 when the *Montgomery Brethren in Christ Church* participated in each family inviting another family to dinner.

On October 15 David VanKoeveering, gifted musician with bells and Rev. Ray Brubaker, speaker on "God's News Behind the News" broadcast, were in the midweek services of the *Grantham, Pa. congregation*.

ATLANTIC CONFERENCE

As a result of Mrs. Jack Yost speaking to the pupils of the *Conoy Junior Sunday School*, there were a number of children who responded to the invitation to accept Christ as their Saviour. June 8, 1969, ten persons were received into church fellowship, eight by baptism and two by transfer of church membership. The baptismal service was held in the pool at the David Heisey residence. Rev. Allon Pourte is the pastor.

Wednesday evening, September 17, 1969, a baptismal service was held at the *Elizabeth-*

town Church by the pastor, Rev. Glenn Ginder. Eight children and two adults received baptism. Five new members were received into membership in addition to several letters of transfer. The Church Board voted to begin Pioneer Girls and Christian Service Brigade Club programs. The Lord's direction was evident in an unexpected move on the part of the late Mrs. Isaac Hershey's family. Since her will included the church, the family offered one of Mrs. Hershey's properties—a double frame house directly across the street from the church—which the Board gratefully accepted with the hope of developing a Youth Club activities Center.

Fairland—The children and grandchildren of *Mr. and Mrs. Raymond C. Miller* gathered at the Millers' home near Jonestown, Pa., on Sunday, June 29, to celebrate their Golden Wedding anniversary.



Mr. and Mrs. Miller were married by the late H. G. Light at the home of the bride's parents at Jonestown, Pa., on New Year's Day, 1919. Mrs. Miller is the former Sara Elizabeth Wengert, daughter of the late Rev. Adam Wengert. Mr. Miller is a farmer and also served as a minister in the United Zion Church at Annville, Pa.

Those gathered for the celebration were their six children: Henry, Cleona, Pa.; Neda, Mrs. Carl Crider, Grantham, Pa.; Arlene, Mrs. Elbert Smith, Upland, Calif.; Nelson, Ontario, Calif.; Mary Jean, Mrs. Curtis Byer, Upland, Calif.; and Lee of Cleona, Pa. Sixteen of their twenty grandchildren were also present for the occasion.

The day was highlighted by attendance at the worship service of the Fairland Brethren in Christ Church where Mr. and Mrs. Miller are active members. The family and grandchildren honored their parents with two musical selections during this worship hour.

The *Free Grace* and *Duncannon congregations* had a fellowship dinner at the Millersburg Park, September 6, in honor of three young men who were to leave for service soon. Dale Keefer, son of Rev. Edgar Keefer, who is pastoring the Duncannon congregation, left for Viet Nam, September 15, and arrived in Saigon on September 20 where he will work under World Relief Commission. Dale's brother, Kenneth, spent three years working there and after a brief leave of absence returned for another year. Richard Shaffer, from the Free Grace congregation, left for the Air Force in October. Garth Winger, also from Free Grace, will be leaving for the African Mission field in the near future.

Free Grace had a Family Life Conference September 13-14 with Dr. Richard Canfield, well known psychologist of the Lancaster area

as the speaker. Saturday night, September 20, Bruce Hawthorn from the Barberton Rescue Mission in Ohio gave an illustrated talk.

CANADIAN CONFERENCE

At *Delisle Community Church* the pastor conducted a baby dedication service for Kathleen Marie Shostal, daughter of Mr. and Mrs. Al Shostal and Kathleen Patricia Barrett, daughter of Mr. and Mrs. Ed Barrett. A reception service was held for two new members with Bishop Roy Sider and Pastor Lichty officiating.

Mr. and Mrs. Ed Barrett are advisors to the Christ's Crusaders at Delisle. During the last social 35 gathered for a hayride under the Northern stars, followed by devotions.

Frogmore Brethren in Christ Church reports a tent meeting on the church grounds July 10-20 with former pastor, Edward Gilmore preaching. Mrs. Gilmore assisted in giving interesting talks to the children. A number responded to the call of God. In the afternoon, July 20, there was a sod breaking service in anticipation of the new church to be erected. Pastor Alonzo Vannatter traced the history of the church which was the Frogmore Chapel and was built in the 1880's. Best wishes were brought by "Reeve" Robert Graves.

Pastor Walter J. Kelly and his wife, Lynda, of the *Puslinch Community Church* which he has pastored for the past two years, are leaving in December for three years mission service in Nicaragua.

September 28 Bert Sider was installed as pastor to the *Puslinch congregation*. Bishop Roy Sider presided at the service.

The *Rosebank Church*, Ontario, held their annual Sunday school picnic September 13 with games and lunch enjoyed by all. Recently the young people of this congregation enjoyed their annual camping weekend at Elora Gorge Park. They participated in various sport activities and enjoyed the camp fires.

CENTRAL CONFERENCE

Sunday afternoon, June 15, 170 friends and relatives gathered in the fellowship room of the Christian Union Church near Garrett, Indiana, to join with Mr. and Mrs. Samuel E. Cook in celebrating their Golden Wedding anniversary. Near the close of the afternoon Mrs. James Eshleman, oldest daughter of Mr. and Mrs. Cook, called the grandchildren together and in a cleverly written account explained to them the importance and meaning of the day and "how it all began."

Nettie M. Miller and Samuel E. Cook were united in marriage June 4, 1919, by Rev. Frank Brechbill. They are the parents of four children: Mrs. James Eshleman, Trotwood, Ohio; Mrs. Robert White, Auburn, Indiana; Loren of Leamington, Ontario, Canada; and

W. Lee Cook who lives in Richland township near the family home.

Mr. and Mrs. Cook are active members of the Christian Union congregation. Mr. Cook served for twelve years on the Messiah College Board of Trustees. Mr. Cook was a school teacher for 31 years and Mrs. Cook also taught before her marriage.

PACIFIC CONFERENCE

The *Sandia congregation*, Albuquerque, held a Retreat October 17-19 including hikes, discussions, etc. for the teenagers of this congregation. October 31, a Halloween party is planned for this same group — only in a different way. There will be an all-night, bake-in, baking cookies, cakes, rolls, pies, etc., these will be sold and the money will buy Thanksgiving dinner for a family who really needs it.

Births

FLOWERS—Laura Ann, born September 9, to Mr. and Mrs. James V. Flowers, Elizabethtown congregation, Pa.

GREENLEE—Laura Lynn, born September 4, to Mr. and Mrs. Herbert Greenlee, Hollowell congregation, Pa.

HEISEY—Beth Colleen born July 20 and adopted September 18, a daughter for Mr. and Mrs. Chester Heisey and a sister for Dean, Upland congregation, Calif.

HOKE—Anthony Everett, born September 20, to Mr. and Mrs. Carlton E. Hoke, Pleasant Hill, Ohio, congregation.

LOWERY—Orvis Daniel, born August 17 to Mr. and Mrs. Kenneth E. Lowery, New Carlisle, Ohio, the Phoneton congregation.

MULLER—Rachel Vanessa and Elizabeth Rebecca, born August 1, to Mr. and Mrs. Charles Muller, La Crosse, Wisconsin, formerly of Dallas Center congregation, Iowa.

STERN—Leslie Elaine, born September 23 to Rev. and Mrs. J. Harold Stern, Matopo Mission, Bulawayo, Rhodesia.

Weddings

CREAGAN-PROUTY — Miss Margaret Prouty, daughter of Mrs. Harriet Prouty of Des Moines, Iowa, and Mr. Larry Wayne Creagan, son of Mr. and Mrs. C. W. Creagan, Newton, Iowa, were married July 6, 1969, at the home of her grandmother in Dallas Center, Iowa, by Rev. James Marshall.

DE-HAAN-LICHTY—At the Delisle Community Chapel, Delisle, Saskatchewan, Miss Gloria Ann Lichty, daughter of Rev. and Mrs. Lorne Lichty was married to Mr. Adrian de-Haan, son of Mr. and Mrs. Peiter de-Haan, Saskatoon, Saskatchewan. The father of the bride officiated assisted by Rev. Ronald Lofthouse.

HOFFMAN-GROVE—Miss Carol Grove, daughter of Mr. and Mrs. Walter Grove, Shippensburg, Pa., became the bride of Mr. David Hoffman, Jr., September 13, 1969. The ceremony was performed by Rev. Harry Bert, assisted by Rev. John Schock, in the Otterbein United Brethren Church, Waynesboro, Pa.

ROGERS-MANLEY — Miss Eleanor Manley, daughter of Mr. and Mrs. Frank Manley, Stevensville, Ontario, became the bride of Mr. Wesley Hugh Rogers, son of Mr. and Mrs. Wesley Rogers, Fort Erie, Ontario, September 6, 1969, at the Sherkston Brethren in Christ Church with Rev. C. B. Richmond officiating.

SEIPLE-HEIST—Miss Jeanne M. Heist, daughter of Mrs. Miriam Heisey, Etters, Pa., became the bride of Mr. Larry E. Seiple, son of Mr. and Mrs. James H. Seiple, Hummelstown, Pa., September 13, 1969, in the Hummelstown Brethren in Christ Church with Rev. Isaac S. Kanode officiating.

SHELLY-ENGLE — Miss Beth Marie Engle, daughter of Mr. and Mrs. Mahlon Engle, Manchester, Kan., and Mr. James R. Shelly, son of Mr. and Mrs. Lester Shelly, Bradenton, Fla., were united in marriage August 2, 1969, in the Zion Brethren in Christ Church, Abilene, Kan., with Pastor John B. Hawbaker officiating.

WALTER-HELMAN—Miss Alma Romaine Helman, daughter of Mr. and Mrs. Robert Helman, Waynesboro, Pa., became the bride of Mr. Robert Walter, son of Mr. and Mrs. Erman Walter, Chambersburg, Pa., September 13, 1969. The ceremony was performed by Rev. Harold March in the Fetterhoff Chapel, United Methodist Church, Chambersburg, Pa.

WALTER-RALSTEN — Miss Dorothy Ralsten, daughter of Mr. and Mrs. Frank Ralsten became the bride of Mr. David Walter, son of Mr. and Mrs. Carl Walter, Chambersburg, Pa., June 28, 1969, in the chapel of Emory and Henry College, Emory, Virginia.

Obituaries

CLIMENHAGA—Daniel Bert Climenhaga, son of the late Rev. and Mrs. Reuben Climenhaga, was born at Delisle, Saskatchewan July 24, 1921, and passed away in Nairobi, Kenya, August 29, 1969. He was converted at an early age. He attended Niagara Christian College. Daniel worked for the Sudanese Government for five years and served with the United Nations for two years in Amman, Jordan. At the time of his death he was with the United Nations Technical Co-operation branch, serving as director of the population development program of the countries of East Africa. He is survived by four brothers: Paul of Vancouver, Evan and Orville of Delisle, and John of Victoria; four sisters: Mrs. E. D. Kinley, Kindersley, Mrs. A. Smythe, Pincher Creek, Mrs. Leo Bearss, Ridgeway, Ontario, and Mrs. Arthur Heise of Kindersley. Rev. Lorne Lichty officiated, assisted by Bishop Roy Sider and Rev. John Garman. Interment was in Donavon Cemetery.

CLOUSE—Lewis Clouse, born July 26, 1876, in Locke Township, Indiana, passed away August 24, 1969, in Nappanee, Ind. He is survived by three nieces, Mrs. Jay Sheets and Mrs. Ida Pippenger of Nappanee; and Mrs. Clifford Culp of Elkhart, Ind.; four nephews, including Charles Gordon of Chicago and Floyd, Gordon, and Walter Clouse of Nappanee. He was a member of the Nappanee congregation.

Funeral service was held from the Wright-Yoder Funeral Home with Pastor Earl Engle officiating, assisted by Jerel Book. Burial was in South Union Cemetery.

HORN—Mr. Frank E. Horn, of Swanson, Saskatchewan, aged 69 years. Funeral services were conducted at Delisle Community Chapel with Rev. Lorne Lichty officiating. Interment was in Donavon Cemetery.

LONGANECKER—Samuel B. Longanecker was born October 23, 1898, in Abilene, Kan. and passed away August 21, 1969, in Elkhart, Ind. He was married to Fern Teeter on April 16, 1939. Surviving are his widow and one son, Samuel L. Longanecker of Nappanee; his mother, Mrs. Emma Longanecker of Abilene, one brother and three sisters.

Services were held from the Nappanee Brethren in Christ Church of which he was a member with Pastor Earl Engle officiating. Interment was in South Union Cemetery.

LOOMIS—Mr. Emmanuel Loomis, born March 4, 1889, passed away September 16, 1969, leaving his only son, Jack to mourn his passing. Memorial service was conducted at the Clendenning Funeral Home in Ridgeway, September 19, by Rev. Robert Rolston. Interment was in the Ridge Road Cemetery.



News Items

Clyde Taylor Honored at Appreciation Dinner

Dr. Clyde W. Taylor, general secretary of the National Association of Evangelicals, was honored for 25 years of service at an Appreciation Dinner held October 7 at the Conrad Hilton Hotel in Chicago.

Featured speaker of the evening was Dr. Oswald C. J. Hoffmann, well-known radio speaker on The Lutheran Hour and Co-chairman of the recent U.S. Congress on Evangelism.

The Dinner marks the 25th anniversary of Dr. Taylor's arrival in Washington, D. C. as executive secretary of the Evangelical Foreign Missions Association, an affiliate of NAE. Under his direction, EFMA has expanded from 19 mission boards in 1945 to an association of 65 boards with almost 7,500 missionaries in 127 countries.

Now also general director of the National Association of Evangelicals, his leadership has been influential in expanding the constituency 66 per cent since the beginning of his association with the organization. Today NAE comprises 38 denominations and individual churches from 30 additional denominations, representing 2.5 million members.

Crusade Breaks Attendance Record

Evangelist Billy Graham completed the first weekend of his Southern California Crusade in Anaheim Stadium speaking before 113,500 people on the subjects of "God and the American Idolatry," "The Problems of Youth," and "The Second Coming of Christ."

His Sunday afternoon audience totaled 49,500, the largest crowd to ever assemble in Anaheim Stadium. Hundreds continued to stream onto the field well into the first half of the service engulfing the platform in a sea of people. Of the total audience, 1,700 came forward to make a decision for Jesus Christ.

Some 5,325 men, women, and children have responded to the call from Evangelist Graham to make a decision for Jesus Christ.

More than half of the crowd at each service has attended for the first time.

September Orientation Held For 50 Volunteers

The September 3-17 orientation school was the end of summer orientations at Mennonite Central Committee. During the six orientations held, nearly 200 persons were assigned to foreign and domestic units. Volunteers in the September school included 26 for domestic service and 24 for overseas work. Among those in the September session was Judith Barr, Grantham, Pa., who has begun a two-year term of service at the Grande Riviere du Nord Hospital, Haiti. She attended Messiah College and received a B.S. in nursing from Columbia University School of Nursing. She is a member of the Grantham Brethren in Christ Church, Grantham, Pa.

Peace Forum at the CNE

After two years of absence the Peace Booth made its appearance again at the Canadian National Exhibition, August 14 to September 1. This time its message was a question: "What about Violence?"

Some twenty-six volunteers helped staff the booth under the supervision of James Wert, chief attendant. This included GC, OM, BC and MB denominations.

According to estimates some 16,000 gave the booth fairly serious attention; about 500 stopped to talk, with 100 staying for fairly lengthy serious discussions.

Response of the press was favorable. It was referred to in a *Globe and Mail* front page article on the Edmund Burke conflict with the Soviet booth. It also received favorable mention in a *Toronto Star* analysis of religious booths.

UN President Attends Calvary Baptist Church

On her first Sunday in office as president of the 24th session of the U.N. General Assembly, Miss Angie Brooks of Liberia sought out an evangelical church.

Madame President found herself in the worship service of Calvary Baptist Church at 123 W. 57th St., New York City.

Lebanese Dignitary White House Preacher

Dr. Charles Malik, a former president of the United Nations General Assembly, was guest preacher in a White House worship service.

He prayed that President Nixon would be able to help lead the world toward peace.

Introduced by the President as "a philosopher of the world," Dr. Malik once served as Lebanon's Ambassador to Washington. He is now a professor of philosophy at the American University in Beirut.

Riverside Minister Rejects McIntire Demands

What does Pastor Ernest T. Campbell think of Carl McIntire's "Christian Manifesto" nailed to the portal of his Riverside Church?

It's a document "without substance, resting on a marshy foundation of innuendos and self-pity," said Dr. Campbell.

The Bible Presbyterian minister had read his manifesto from the steps of the church and later attached it to the door. He demanded \$3 billion in "reparations" from the mainstream Protestant denominations affiliated with the National Council of Churches and an "immediate contribution" of \$5 million from Riverside Church.

Leave If SBC Statements Unacceptable, Criswell Tells Dissidents

"In my humble judgment, I think we ought to take those articles of faith of 1925 and 1963 and say: 'This is what it is, being a Baptist. If you don't believe that, you are not a Baptist.'"

So stated Dr. W. A. Criswell, pastor of the 15,000-member First Baptist Church at Dallas and president of the 11 million member Southern Baptist Convention.

He made the statements in a personal report to the Southern Baptist Executive Committee meeting in Nashville.

Dr. Criswell questioned how long the SBC can stay together with so much diversity within its ranks. Baptists who don't accept the convention-adopted statements of faith ought to leave and join another church, he declared.

60 Per Cent of Ministers Polled Oppose Sunday Closing Law

Early responses to a questionnaire sent to Protestant ministers in the Louisville, Ky., area disclose that a majority opposes enforcement of Kentucky's Sunday-closing law.

Questionnaires were mailed to some 500 clergymen, according to the Rev. John McLaney, executive director of the Louisville

Area Council of Churches. The first 100 returns showed that 60 per cent disapproved of legal restrictions on Sunday sales, Mr. McLaney said.

Dallas Theological Seminary Reports Record Enrollment

Dallas Theological Seminary reports a record enrollment in September which, according to the school's president, places it in the "top ten" of divinity schools in North America.

President John F. Walvoord announced the enrollment figures following the registration of 130 freshmen, bringing the total student population to 445 for the Fall semester.

Kerala Court Rules Church Has "Absolute Right" to Operate Schools

Kerala's high court has ruled that the Christian churches and other religious minorities in India enjoy an absolute right to conduct educational institutions.

The state court said the right to establish and administer schools extended to minorities by the constitution was unconditional and not subject to any limitations whatsoever.

Graham Strolls with Hippies

Pulling on an old hat and coat, Evangelist Billy Graham said he strolled along Sunset Boulevard and into Westwood Village chatting with hippies and asking them questions.

"I began to realize what they're talking about," Graham said on the eve of his 10-day Anaheim crusade near here. "They're seeking what can only be found in Jesus Christ. Without Christ it won't work."

Lutherans Introduce Course on Sex

Hundreds of congregations of the American Lutheran Church will offer a new senior high school sex-education course that draws heavily on the Bible.

The course emphasizes sexuality as a "gift of God" and stresses the non-biological aspects of sex, according to the Rev. Norman Wegmeyer, ALC parish education leadership development director.

Materials for the 13-session course include a 95-page instructor's guide, student texts, pamphlets and folders, a series of pictures, wall charts and suggestions for supplementing these with magazine articles, works of art and literature.

David A. Hubbard Named Speaker On Charles E. Fuller Broadcast

The Sunday radio program of the late Charles E. Fuller will feature David Allan Hubbard as permanent speaker beginning October 5, 1969, according to Daniel P. Fuller, son of the founder and director of the sponsoring Gospel Broadcasting Association.

Formerly called the "Old Fashioned Revival Hour," the title will be changed on that date to "The Joyful Sound," a phrase taken from the program's theme song, "Jesus Saves" and Psalm 89:15, "Blessed is the people that know the joyful sound."

Assemblies Children Donate \$2.5 Million

During the past two decades boys and girls under 12 in Assemblies of God Sunday schools have donated \$2.5 million in a missionary crusade that is still growing.